1405 In the old days the preservation of names in the family of the owner was jealously guarded. Sometimes names, carrying with them the right to perform a certain ceremonial, are lent, but there is always trouble should such a name not be returned. Nowadays this has broken down, thus Johnathin Wilson has obtained the name of Olhan to which he has no right as he is no relative of the Schooner family, this could not have happened formerly. Sometimes a man who has the prerogative of doing a certain dance will add to it a detail which belongs to a similar, but distinct,dance. This was done by Okmik m, a man living at Tc mot , who had the right to eat dogs, but did not have the right to show the vomiting of the dog flesh such as appertained to the Olhan dog-eaters of S n . He enacted this vomiting, a real theft, which would have caused serious trouble in the old days.

1407 A stalt m who has given four ms has become a person of importance, he is not afraid to give advice on all occasions, and the people agree to his suggestions. The stalt m who has given the most ms appears to be always listened to, others may speak and air their opinions, but it is his word which decides matters. There always seems to be unanimity of opinion as to who this is, but I could not find any definite rule regulating the matter. If it is a question of kusiut ceremonial the guiding voice is that of a stalt m who has given many ms and who xxx is an important kusiut, here again there appears to be unanimity as to who he is. An a nipotlam is the representative of Anulikwuzait and as such has great influence, but in other matters,such as war, the stalt m whose advice was taken was Potl s, who was not an a nipotlam.

1407 My informant believes that White Sam, who was a curly beard, is a full-blooded Indian. He bases his belief on the fact that no one knew of his mother, who was a very important woman, misconducting herself with a white man, and alsothat his father Potl s had a similar beard, and also the father of Alec Davis, though neither was a half-breed.

1401 Many men are unwilling to copulate with a woman during her menses. My informant has done so on numerous occasions and attributes his loss of virility in part to this. He is a man of about eighty.

1408 The father of Willie Mack was an a kw l who when periodically insane used to bite people. At his request the stalt m s held a meeting at which it was decided that he be allowed to become an Onusalps m, that is an alhotla who is able to eat human flesh by biting people. In such a meeting the stalt m whose advice is followed is he who has given many ms and who is an important kusiut. They invented for him four names, u ulimut, Sn patxoleals, Alk nix kn m, and Snukilmalz, which were to be his names in respect to this prerogative. Usually an alhotla has only one name, which descended to him from dim antiquity and carries with it the right of eating living flesh, but this honour was conferred on this man because he was an important stalt m and because he was in the habit of eating human flesh when demented. Throughout the ceremony it will be convenient to speak of u ulimut as X.

One evening during the ceremonial season the stalt m s meet and decide that X shall receive his ye x on the following morning. When morning comes X discards his clothing and goes to the house in which some kusiut ceremonial is taking place. He drones for an instant, then suddenly leaps at a man and bites him. This has probably been arranged in advance and the man has cut his arm, but at any rate blood appears. Then X rushes out of the house and runs amok, biting indescrimately men, women, stalt m s, or slaves. With him go a number of kukusiut, both men and women. In recent years a knife has sometimes been used, the alhotla pretending to wound the person by biting, but in reality cutting, in the old days the wounds were always made with the teeth and a good alhotla was able to take out a neat bite from his victim. The bites were made on the arm, neck, or leg, and my informant assured me that no pain was suffered when he was bitten: he showed me the scar, about half an inch in length. No one would think of trying to avoid being bitten, it was the normal practice. Sometimes for curative

~~purposes a woman would arrange to be bitten on the breast.~~ Constantly ~~the alk~~ goes through the village calling out, "Pahotla has eaten people", "Pahotla" can, perhaps, b ~~best translated as tx~~ "The fearless one", it has reference to something uncanny which ~~has entered a person and caused~~ him to do something outside the normal law. X spends a considerable time rushing around biting people, the effect being greatly magnified by the outcry of his assistants and the terror of the ~~anki mota~~ uninitiated who cower in fear lest they should be eaten by this seeming maniac with the strange power. At times when he is weary X dashes off into the forest to rest, in such cases his followers go with him and sit ~~down~~ apart in two groups, ~~the~~ men in one, ~~the~~ women in the other.

About noon ~~the alk~~ a herald goes to every house calling out, "Ipänap", which means "Hold him down." Two or more kukusiut have been sent up the mountain above the village while the others go to X!s house, ~~whither he returns~~ from which the uninitiated had been expelled at first signs of his fury. A man is there with ~~his~~ a rope ~~(mk mpta)~~ of ~~iqw~~ dried and ~~moq~~ unbleached cedar-bark which is supposed to tie X. to the earth and prevent him from venturing into the upper regions. The right to make and use this rope is a special prerogative, transmitted in the family of the possessor with a certain name. ~~The~~ In spite of his struggles the rope is fastened around X and tied to pieces of wood on which several kukusiut sit to increase the weight, but ~~the~~ arrangement ~~is such~~ so that he can slip out of it without the ~~deception~~ ruse being apparent. As a ~~dog~~ dog-eating ~~alhotla~~ Cannibal is excited by the snarling of dogs, so is a man-eating ~~alhotla~~ in aroused by the sound of people, his prey, talking together. Presently he hears voices from an adjacent house and staggers to his feet, drawing with him those who seek to hold him down. They endeavour to restrain him and for a short time succeed, but soon he breaks the weighting ~~stick~~ ed stick, throws off his cloak, and rushes madly ~~out of~~ from the house. Of course this is done with the connivance of those who seem to be restraining him. When the kukusiut arrive outside, after delaying one another by all trying to rush through the door at ~~the~~ same instant, X has vanished. They ~~all~~ cry out "Ye" loudly four times, a call which assists X. in his journey, and the men on the mountain, hearing the cry and seeing the people rush forth, ~~drone out~~ begin to drone, without exposing themselves. ~~This~~ The sound is heard in the village and ~~the~~ a cry is raised; ~~"Nuskwalmit", which signifies,~~ "He has gone up as does a bird on rising from the ground." ~~Then~~ The kukusiut return to X!s

~~son's return~~. During the night ~~X~~ he washes and shaves his head to further the belief that he has been to a land where there is so much wind that it has blown away all his hair as well as the dirt on him. Several accomplices are sent out, to a mountain above the village, to a house in the valley ~~above the village~~ below, and to an island in the vicinity ~~slightly below the village~~. In the early dawn the man up the mountain drones, and growls, usually ~~to be~~ four times, according to the arrangement made. The people listen expectantly. After a short pause the man down in the valley begins to drone; no mortal could cover the distance between the two places in the short time that has elapsed, but all things are possible to a Cannibal. a herald ~~The alk~~ goes through the village crying out: "We are left behind, we are left behind." The kukusiut dash off upstream towards the place from which the noise had been coming, but as they draw near it is stilled, only to break forth presently from the island behind them. The herald ~~alk~~ goes through the village informing everybody that "He has gone away." Presently X dashes out into a clearing on the island, naked, and with his arms reddened, he runs ~~dashes~~ around madly while an assistant in concealment uses ~~the~~ a ~~x~~ whistle. The kukusiut pursue him and bring him back, struggling, to the village where he dashes around biting all those within reach. As ~~fast~~ soon as a person is ~~wounded~~ bitten an assistant covers the wound with ~~iqw~~ hudsized red or bark. A number of young men and women accompany ~~him~~ kukusiut X wherever he goes, ~~they wear moq and their faces are blackened but they are any kukusiut who chooses~~, ~~there is no~~ without any special prerogative ~~to do this~~ doing so. When he is weary he rushes off into the forest where his followers sit down in two groups while he is recovering ~~after~~ from his exertions. Then he returns to the village and bites more people. About noon the herald ~~alk~~ goes through the village calling out "Ipanap, ipanap, kukusiaot", ~~signifying~~, "Come to hold down ~~the~~ him use kukusiut." ~~X's name is not mentioned because presently he will receive a new one.~~

About 2 P.M. a number of kukusiut women assemble on the beach. Apparently in spite of his guardians X dashes into the lowest ~~bottom (downstream)~~ house of the village where he ~~barks~~ growls and bites a few people while any women present drone. Then the women on the beach begin to drone and X runs ~~dashes~~ out of the house and towards them. They become quiet, and when almost on the beach he appears to change his mind and dashes back to the house immediately above that which he has

~~1416~~

just quitted. Again the women on the beach drone, and again he dashes forth, only to return to the next house. This is repeated until he has visited every house, his course up the village being a series of Ws. Then he returns to his own house and sits near the ~~qiusta.~~ back-room

Two sounding boards ~~(kapw l a) are brought in~~ and ~~a number of~~ some beating sticks, ~~and~~ are brought in and a number of kukusiut range themselves in a double row to ~~the kukusiut beat time to aid X's recovery. A clever dancer has been commissioned to~~ beat time in frenzy to cure X., under the leadership of a shaman. A descrip- ~~lead the orchestra of stick beaters. He stands near the door and the musicians take~~ tion of this ~~bathook~~ was given in the last chapter. Four times the whole ritual is repeated ~~their time from his movements. First he gently raises both arms and all beat time~~ amid the drones of the women, and as the leader concludes ~~his~~ with the short ~~softly, then as he raises his arms the noise increases, and he sways from side to side~~ double jump, so the sticks strike the floor with an ear-splitting crash. ~~as if carried away by the music, and as he does so the~~ men towards whom he ~~leans increase the intensity of the beating, while the other side decreases----it~~ ~~should be explained that the men with the beating sticks are arranged in two rows with the orchestra leader in between and at one end. Back and forth he sways followed by the beating and as he prepares for the climax he treads mincingly at which the noise~~ rises to thunder pitch, then jumps twice, and as he strikes the ground all the sticks come down with an ear-splitting crash and the drums beat. Throughout the whole the women drone forth "iiiiiiii". This elaborate beating of time is repeated four times, on each occasion concluding with the double jump causing the double thunder of drums and sticks. This is to cure (sk mem, the word is likewise used for a cure by a doctor) X.

The nunusi m now take their places with X sitting near. One of the leading stalt m stands up and explains that X has become an ~~xxxxxl~~ alhotla through his ~~b~~ating people when an a kw l . Under normal circumstances the father of the initiate would ~~here~~ stand up and orate the sory of the first obtaining of the power by one of his ancestors far back in dim antiquity, and states the name which he is bestowing on his son. ~~Xuxtha xxxxxxfxXXtxxxxtxxxxxxxxxxxxxxxxxxxxxxxxxx~~ The aml msta believe that the names come from the mysterious regions above whither ~~X xxxtx~~ the young man went during his absence from thi earth. ~~In the case of X the four names were merely stated.~~ X now takes one of the ~~beating~~ sticks and starts ~~as if~~ to beat time for his own song, but almost immediately

goes off into a frenzied beating like that of a maniac. Everybody cries out "hoip" until he is soothed and quieted. A second time he takes the beating stick and essays to beat time, but as before goes off in a senseless frenzy, and throws away the beating-stick. The nunusi m have been listening carefully, as if striving to learn his song, and they now proceed to sing as if they had obtained it from Xkax X in his ravings, though they have of course composed it themselves long since. The song describes his experiences in the regions aloft. First food, and then presents, are given to all as "tsawhalitz", which means to "cover, or make white, the wounds." In reality the presents are given to everyone, irrespective of whether or not the donor has been bitten. The nipetlam functions as usual, then the people disperse.

Presently, as night falls and the people are preparing for slumber, X goes outside with a number of his kukusiut followers. On the side-walk outside the house the nunusi m, a number of kukusiut women, and men with the drums have assembled. X begins his high pitched call of "Xwa, xwa, xwa" as if he were trying to sing; the whistle sounds at intervals, and the nunusi m begin their song with the women joining in. When the song has ended the party moves to a position outside another house where the ceremony is repeated. X suddenly becomes frenzied, rushes madly from place to place, his "Xwa, xwa, xwa" resounds, and he often dashes into a house where he growls ferociously. The nunusi m pay no attention to X's vagaries but complete his song. When this has been sung outside every house all the kukusiut return to the house of X. They wish to make him heavy so that he can sleep, and accordingly those whose prerogative it is to guard the crystals are called on to perform. They pass these into X through his ears so that he is partially deafened. Then he lies down and the people disperse.

The next morning the kukusiut make a very strong sk mos kots in which X is supposed to rest for the next four days. In practice he can do almost anything he likes so long as he is not seen so doing by the emkl mots, he may even hold intercourse with his wife. The crystals which have been impressed into his ears deafen him to any small noises, but if he hears the loud talking together of people he at once becomes excited and rushes forth. A number of kukusiut are always in attendance and they go with him so that

he sallies forth. X enters The bottom house and sits down near the door because he is too burdened heavy, with the weight of the crystals, to proceed further. He growls persistently, while the kukusiut women in the house drone monotonously, and those who have accompanied him utter their cry of "hoip". These measures X. is at last persuaded X to move, but only to the next house another house, where the same procedure is repeated, and so for every house in the village. The anki-nata in the various house initiated peer curiously and fearfully from around the edges of the bed-rooms but would never dream of joining in the cry of "hoip". If X should be asleep xkxm or otherwise engaged when the sound of the voices is heard some of his assistants, who are constantly in attendance, awaken him and send him forth. The arrival of strangers also excites X. (One of his assistants tells him of their coming at once and someone always takes care to inform X of this) he runs down rushes forth into the water and bites as many of the strangers as he desires. The herald alk, watching the approach of the strangers and knowing what will happen, cries out to the kukuxixxxa anki-nata to uninitiated conceal themselves prior to X's appearance. The strangers proceed to the house of their host, but that evening X's father, or whoever acts for him, calls them to his house where he gives them presents to all to alone for in consequence of X having bitten any of them though the presents are given to all; irrespective of whether or not X has actually bitten them. It is always known whether guests are coming, and if so presents are saved for them from a the previous distribution. The value of the present given depends in part on the rank of the recipient, but more on the feeling of like or dislike which X's father has towards him, however A chief naturally receives more than a person of lower rank. There is no compulsion about the return of These gifts presents are not returned.

On the morning of the fifth day of X.'s retirement, some of the kukusiut collect all the chamber-pots in the village and take these, with the urine which they contain, to X's house. Water is thrown over him within inside the house. to cause the departure of the ye x which henceforth is not heard. Towards noon X, dripping with what- water, which the uninitiated anki-nata naturally assume to be urine, is carried struggling to the river where he He is thoroughly ducked by the naked kukusiut, while the women drone cry out "iiiiiii". X acts as if a little intelligence had

returned to him, though he continues to call out rather inanely, and picks up stones from the bed of the river which he hurls around in a senseless way. In addition to being immersed, water is poured over him until he is nearly drowned. Then he goes through the village four times, ~~one~~ each round visiting every house, ~~because he is now partly sane and has lost his ye x.~~ The uninitiated at last that the washing has caused him call to depart, and the whistle is heard no more.

Towards dusk all the kukusiut assemble in X's house. He takes one of the beating sticks (~~kata~~) and starts as if he were going to act as his own ~~nulyam~~, ~~the nunusi m whose duty it is to start the songs~~. As before, he becomes frenzied and goes off into a wild spasm of beating time ~~and all~~ till those who are present call out "hoip" to soothe him, or, as they express it, "to make good his throat." As no uninitiated ~~amkl mota~~ are present (usually someone) acts as a substitute ~~for X.~~ ~~Someone~~ a marshall now takes the sticks away from him, or his substitute, and gives them to the proper leader ~~nulyam~~, ~~this is to prevent~~ so that the song shall not be ~~being~~ "lost" through the imbecility of X. The singers ~~nunusi m~~ ~~sing~~ go over the song with everyone joining in. By this time it is evening and food is distributed, while the various marshals ~~a nipotlams~~ in turn give good advice. There is an air of dignity and solemnity about the proceedings, no undue noise being allowed and any frivolity being quite out of place. When the meal is ended the people adjourn.

Later on in the evening all the kukusiut are called back to X's house. When they have taken their places the uninitiated are ~~amkl mota re~~ called in and range near the door. The singers ~~nunusi m~~ sing X's song, accompanied by the kukusiut, while X ~~xxkmaxkaxdaasaxbuxxi~~ acts as if he were trying to dance but is forcibly restrained by his assistants so that he can do no more than sway back and forth in their arms. The uninitiated ~~amkl mota~~ are so much terrified lest he should escape and devour them, that often they withdraw before the completion of the song, and under no circumstances will they remain after it has been sung. ~~Then the tail-like appendage is tied to him, as with the dog-eating alhotla, and, as also with the dog-eater, a man~~ The time has now come for X to eat, and a shaman is called forward. He rubs his hands in mountain goat grease, warms them at the fire, and rubs them over X's face so that he will be able to smell and to taste. X cries out "hoip" and rushes ~~dashes~~ outside with a few followers. He treads heavily on the side-walk, then enters a house and proceeds around

the fire, growling and baying at intervals. Should he happen to step on a loose board that tips beneath him he becomes incapable of moving from it until strengthened by the reiterated calls of "hoip" on the part of those following him. X visits every house in the village, effectively wakening and impressing the uninitiated, who have been asleep, as it is now past midnight. X returns to his own house where all the kukusiut help him to lie down by pressing downwards on his chest with cries of "hoip" and "yalale", "All right." After some time X answers by saying, "yalale", and lies down, after which the others leave.

X. is now supposed to remain on his platform bed for four days although actually he merely takes pains not to be seen by any of the uninitiated. On the fifth morning a herald goes through the village calling out, "Axwoläna p X". Towards evening he summons the kukusiut to X's house. As before X starts to beat time, but increases swiftly to a frenzied speed of pounding, only to start on a mad frenzy of beating, from which he is soothed by repeated cries of "hoip". Then the singers take the stick from him and sing over a new song which they have composed for him. This being the fourth time for him, this new song has been sung on each occasion that the kukusiut have assembled so that X now has four. The theme is always, and for all alhotlas, of Smai aikila, under his various names, and of what the person concerned has seen in his trips aloft. The singers constantly change these songs, adding details or curtailing to prevent monotony. At dusk food is given, with the usual admonitions of the marshals, then all go out.

Presently, as night is falling, the kukusiut return, when they have taken their places, and are followed shortly by the uninitiated, who enter and remain standing near the door, when the latter have been summoned by someone shouting for them from X's house. X passes to and from around the fire, not completing the circuit, but stopping and retracing his steps when he has passed as far as the upper (upstream) side of the fire. He assumes a threatening appearance by holding his arms stretched out to their full length and with clenched fists, while, as if to prevent him from running amuck among the uninitiated, two kukusiut go constantly with him, one on either side, uttering the cry of "hoip" at intervals. These two guardians at times simulate trying to shove him into the house, but he always eludes them and continues around the fire. Meanwhile the singers, with the kukusiut, sing over X's four songs; as each is finished X's power

appears to rise within him so that he growls and his guardians call out "hoip" at the back of his neck, This repeated four times, after each of ~~his~~ the songs. ~~Thexxxxkixxxtaxxow ixaxaxxhikaxXxxaxxxxxxiaxxixxxkxxcaxkxixxxxxxxxxxxxxxxkukuxixkxxixaxxixxxxxxxx~~ Every alhotla receives four songs describing what he saw when up above, how Smai aikila helped him to return and to escape from the clutches of Atzk m ("they of the huge jaws"), evil siut who tried to kill him by sucking him into their huge jaws, how the land is flat as if it were a floor and has a river flowing through it, now there are many trails and how he was forced to travel on one which crossed a narrow chasm over which he had to jump, and how if he had failed to jump he would have been unable to return. The nunusi m sometimes remember a very good song and use it a second year, but as a rule they compose new songs for every occasion, that is they are new as far as tune, wording, and details are ~~concerned, though~~ the general theme is constant. When ~~the songs~~ all are finished the ~~kukusiut~~ ~~anki meta~~ uninitiated are sent out and the kukusiut eat togther while ~~the~~ a ~~nipoklam~~ marshal functions, then they too depart.

A number of kukusiut always remain with X to act as his guardians. They replace one another at intervals ~~as necessary~~ without restriction, ~~nof~~ and ~~is~~ there ~~any~~ is no compulsion ~~for~~ upon any one to assume the task. When the kukusiut have departed one of these guardinas ~~now~~ takes the leading part of ~~x~~ drawing from X his ~~sqiotn~~ sqiots, ~~which is~~ the muzzle-like power which binds his mouth against ordinary food ~~as though it were a muzzle~~. All the guardians press around X, placing their hands against his mouth and throat ~~xaxxxxx~~ and pressing downwards to the chest as if ~~drawing~~ forcing from his throat some object. ~~All the while~~ they constantly utter their cry of "hoip". When ~~this is~~ the obstacle presumably has been forced to the chest the guardians offer X his first food, dried salmon. He eats some of this but bites a small piece ~~x~~ from the ~~xxxx~~ spoon, and does the same with the dish from which he is given ~~some~~ water. After this X is able to eat ordinary food.

For the remainder of the winter ceremonial season X remains in a state of readiness as if he were only partly sane. Whenevr any strangers, i.e. people from Talio or Kimsquit come to Bella Coola, he rushes out to the beach and bites them, as he did when

The powers of, and restrictions upon, X. for the remainder of the ceremo- 1433

before he was able to eat ordinary foods. On such occasions he ~~then~~ visits every house, always attended by his escort, before returning to his own. ~~Inside~~ within each ~~house~~ dwelling he growls and cries out, "~~wha, wha, wha~~ Xwa, Xwa, xwa", and sometimes shakes or tears off the planking around the walls, much to the terror of the ~~anki meta~~ uninitiated who cower beneath their blankets, afraid that should they peer forth they would be eaten. That evening the ~~ulk~~ herald summons the kukusiut and the strangers to X's house. His ~~four~~ songs are sung, whereupon X becomes excited and must be cured by the beating of sticks (~~ek nem~~) and the four times repeated "heip" before he can be ~~made~~ induced to sit down. Food is then distributed ~~while a ritual~~ by a marshal ~~functions. after which X's father gives~~ presents are then given to the bitten strangers ~~to the strangers who have been bitten by~~ (provided by X. or one of his relatives) ~~his son.~~ These ~~presents~~ are often trifling but the recipients must never show that they think so, this. ~~A Cannibal uncle is liable to bury the nephew alive during the ceremonies following his initiation.~~ ~~During this period~~ X goes to all kusiut ceremonials under the guardianship of a number of kukusiut. ~~whom~~ His apparent ~~wildness and~~ ferocity overawes the ~~anki meta~~ uninitiated and helps to convince them of the ~~seriousness~~ fear of the kusiut rites. Sometimes ~~too~~ in sheer bravado and with ~~their~~ an over-weening desire to terrorize, ~~the anki meta~~ X's guardians will cry out that he has become excited; the ~~anki meta~~ uninitiated hastily hide and X rushes from house to house, ripping off boards and acting as if demented. If ~~moreover~~ friction should occur ~~break out~~ at some ceremony when no ~~anki meta~~ uninitiated are present, X often plays a prominent part. Thus in one kusiut ceremony a rope is stretched around the fire and all the kukusiut rush ~~around the fire~~ around it, guided by the rope. Sometimes a mischievous man will double the rope so that the flying people come violently in contact with each other. Everyone is excited by the noise of the beating sticks, and the growling ~~"wha, wha, wha"~~ of the Cannibals, ~~athotlas, and~~ ~~frequently people have lost their tempers over this, but if on such an occasion~~ that loss of temper is not uncommon. X, rushes out of the house, the necessity of maintaining his prestige with the ~~anki meta~~ uninitiated overrules every other consideration and those who quarrelling follow him as he goes to every house growling and crying out "Xwa, Xwa, Xwa." ~~who, who, who.~~ By the time he returns to his own house their anger has cooled. It is then necessary to quiet X by means of the elaborate ~~ek nem~~ beating previously described. ~~the leader of the orchestra does his part, and the beating of the~~ This is repeated four times, while a kusiut sits violently over X., an action ~~which~~ supposed to have a soothing effect. sticks is done four times, after each repetition with the double jump of the leader,

I don't know what you mean by "guesses."

~~1434~~

nial season are identical with those already described at Kuisquit, but at the ~~Sor 1354 d~~

~~while another kusiut spits furiously over X, an action which helps to soothe him.~~

~~At the~~ end of ~~the ceremonial season~~ the kukusiut assemble in X's house to rid him of his sqiots which, it will be remembered, had been ~~drawn~~ pressed from his mouth down into his chest. By means of a violent ~~XXX~~ substitute "hoip" and pressing with the hands this is extracted and cast into any other kusiut. As soon as the latter has received it he acts as if he had just become a ~~albotla~~ cannibal, dashing out of the house he enters ~~each~~ others in turn, growling and calling out ~~"wha, wha, wha"~~ "Xwa Xwa Xwa", and at intervals ripping up the planking from the floor or pulling off boards from the wall. Then the substitute returns to X's house where the power is ~~retransferred~~ returned to X himself who, ~~as soon as this has been~~ immediately accomplished, dashes out ~~and~~ to every house where he repeats the growling and ripping of planks. The ~~amkl mata~~ uninitiated realise that different people have visited their houses, ~~but~~ they are too over-awed to do more than wonder. ~~Arrived back in~~ On returning to his own house X is surrounded by the kukusiut who call out "hoip" in unison four times, while as many of them as can find places press ~~xikk~~ upwards with their hands against his neck and throat to expel the sqiots. The method ~~This~~ succeeds in sending back ~~his~~ X's power to the mysterious regions aloft whence it had come. While most of the kukusiut beat time vigorously a number of them pull down the ~~ek mou kets~~ platform and cast it into the fire. They then have a meal while before adjournment a ~~nipotlem~~ marshal gives weighty advice about the care which ~~they~~ must be exercised during the coming year in guarding ~~their~~ sacred secrets from the ~~amkl mata~~ uninitiated. ~~Then they disperse.~~

During the following summer X must not be seen by the amkl mata. He goes out as often as he likes into the forest, hanging up his moq after leaving the village, but he must always be guarded by a number of ~~xxkxxxxx~~ kukusiut to drive from his path any amkl mata. The following winter he must carry out the whole ceremony as previously described. A good deal of ~~xxxxx~~ wealth is required to repeat this ceremony in later years and X uses his own discretion whether he carries it out in full, including the disappearance into the upper regions, whether he does not perform it at all, or whether he uses the shorter ceremony, which is known as Litztom, the essence of which is that certain siut visit X on this world to save him from the perils of going into the upper

regions.

In this last case one evening the alk summons the kukusiut to X's house where the nunusi n , accompanied by the kukusiut, sing over two songs for X, telling how Alquntam or other powerful siut came down to protect X from the dangers of a trip aloft. Only two songs are sung on such occasions instead of the four that are used whenever X goes aloft, and the whole ceremony is correspondingly shortened. Thanks to the help of these siut X mental powers are unimpaired so that he only bites a few pw people, nor does he try to beat h time for himself and go off into wild spasms of beating. As usual another man uses the sticks for him but the ceremony proceeds in an normal manner. On this occasion no other songs are practised after X has finished, it is an occasion of too great seriousness.

The following morning the alk goes through the village with his usual call of "qpan p" and towards noon the kukusiut assemble in X's house for food. At this meal the various a nipotlams function, sometimes two of them try to talk at once but in such cases one of them yields place without demur. Then some of the kukusiut go to the forest to bring in the wood for the masks. In the evening they again assemble to witness the distribution of work to the carpenters. First his two songs are sung in a low tone of voice as practice, and then a friend, on X's behalf, allots the work. When X goes aloft few masks are used, but when the siut comes to visit him on this earth six are always made, one of Alquntam, who has benignly interfered to prevent X from risking a journey aloft, one of Alqotleos, a siut who lives aloft but who has come down and entered X causing him to eat human flesh, three of A lipaioz, siut who prevent Alqotleos from eating human flesh (a lipa means to hold), and one of Anulikwuzait. After receiving a little food the people leave.

The next morning the alk calls the carpenters who bring their tools and start working at the masks in X's house. At noon a few kukusiut are personally invited by X, through the medium of the alk , to come and share a meal with the carpenters; this meal is eaten without ceremony and without the admonitions of the a nipotlam. This night is

the night of quti n when first the kukusiut take their places in K'a house and then someone near the door calls out for the amkl mata who rush in eagerly. The nunusi n with the aid of the kukusiut sing K'a two songs while he dances, making his face as lon and his lips stick out as much as possible to frighten the amkl mata. Afterwards the songs are sung for every kusiut whose face is blackened and who wears neq and as his songs a re given the owner dancer. As each kusiut has two songs this part of the ceremony takes a long time. If X had gone aloft he alone would have performed on this night. When the songs have all been sung the amkl mata are sent out with the exception of the s sooke who are also, that is guests invited for a meal while the amkl mata are merely spectators. During the ceremony the s sooke have been seated together in a corne attired resplendent in their weasel skins and narrow neq collars. Their organisation i held to be somewhat similar to the kusiut, hence their position as honoured guests. Whe they have eaten they withdraw, after which the kukusiut have their meal at which the s niptlun gives good advice, then they too disperse.

The next evening is n busamq first the kukusiut take their places and then the amkl mata are summoned. X remains out of sight leaving nothing to detract from the interest of the masked figures. Alquntam stands in state behind the fire, sometimes stating his own name, while Anulikwuzait, who moves to and fro talking incessantly, verifies and adds to whatever he says for the benefit of the amkl mata. Alqotlsos is there wearing a mask with blood-stained lips, as he goes about the fire the three A lipalos constantly go with him holding him fast. Their function corresponds to that of the human beings who guard an alhotla who has gone aloft from biting the amkl mata. Alqotlsos growls incessantly and Anulikwuzait explains that he is the power which has caused A to bite persons and that the A lipalos restrain him. As usual the person chosen to take the part of Anulikwuzait is one who not only fully understands what to say but is a fluent orator and a skilled actor. When these wonders have been shown to them the amkl mata are sent away.

When all is quiet the kukusiut burn the masks in the manner already described, and

this

after all have been cast on the fire they sing X's song quietly to make smooth the journey of the marks to the land above. Nothing more takes place until it is dark when X and a group of faithful followers go outside the house to the side-walk in front where as many as can do so press upwards against his stomach with their hands, while all cry out "h ip" in order to free him from the power which is in him, and to send this back to the upper regions.

The Bella Coola alhotlo, which corresponds to the hamatsa of the Fort Rupert's, also occurs among the Bella Bellas and the Rivers Inlet people. Indeed among these last two groups it is in an exaggerated form since an initiate must remain in concealment for four years after receiving his name. 1446

1409 The grandfather of my informant had the ability of stopping rain owing to an inherited story dating back to a time when one of his ancestors had some experience with this siut. On one occasion my informant had gone hunting with his grandfather and the two were forced to seek shelter in a cave for the night owing to the heavy rain. The grandfather cut and dried some evergreen boughs (kwala), iqw would have done if it had been available, which his grandson lit and waved over the old man's head. The latter then rushed outside and asked the siut, addressing him by name, who was in charge of the rain to throw his eye on the rain-clouds (anot) that were causing the trouble. That night he neither drank water nor did he urinate, and the next day was fine. This power was not transmitted to any of his descendants, though there was no reason why it should not have been.

1409 The portion of a house between the door and the central fire is called seutz, that between the fire and the qluets, enukimax, the east side of the house, t xa ax, and the west side, t xa q ex.

1414 In Bella Bella, Fort Rupert, and Rivers Inlet an alhotla often conceals himself and refrains from eating for a period of from thirty to forty days, and the whole ceremonial is more exacting than among the Bella Bella Coolas.

1424 When presents are given at a kusiut ceremony there is never a request that they should be returned, as is sometimes the case at a [illegible], although the Bella Bellas never request returns even at a [illegible]. If a present of, for example, $200.00 be given at a [illegible] the recipient has full liberty of choice respecting how much he shall return. Sometimes he will return less than the amount, e.g. only return $100.00, in which case his name does not shine forth in its lustre, or he may return $250.00, in which case the original donor may, or may not, return the extra amount, entirely according to his own wish and desire to make his name illustrious, there is no fixed law about the matter. If a man dies after having received a present at a [illegible] his sons return what their father owes, if they fail to do so there would be no trouble though there family name would go down instead of up. On the other hand if a man should lend another some money and the borrower refuse to return it this would cause serious trouble and the lender would be justified in seizing a canoe or other valuable article of goods in compensation for the debt.

1429 Anyone who wishes fine weather, success in hunting or other desires can pray to the supreme god for what he wants. Such a prayer can be said at any time of year, by simply addressing the deity in a loud tone of voice, and speaking to him as Tatuo or K nakais, both of which mean "father". This same deity changes his name when concerned with the winter ceremonial, and in this connection is spoken of as S nhalotla, Smai aikila, Nemadjemoet s, Snue lkala, or Sikl nate.

1430 Those Kwkwsiut who have the ability to have their stomachs cut, their heads cut off, to be thrown into water or into fire, all obtain their power from Smai aiktla and sing of him. Other kukwsiut sing of other siut, e.g. Alpuntes, and use masks of the siut concerning whom they sing.

1431 In the old days the Bella Coolas, Kimsquits, and Tallios considered that the kwsiut ceremonials of each were identical, or sufficiently near to one another that a kwsiut of one place maintained his status in the others. Each regarded the Bella B and Bellaex Rivers Inlets as amkl mata, though it was well known that their ceremonial was practically identical, but this fact was theoretically forgotten. Since the coming of the white man with consequent breaking down of custom the Bella Coolas, Bella Bellas, and Rivers Inlets have come to regard themselves as identical as far as kwsiut ceremonial is concerned; as they express it, "We share the same Kwkwsiutata", and a kwsiut from one of three places is regarded as a kwsiut in each of the other two.

1432 For all kwsiut ceremonial except alhotla those participating blacken their faces. Water is poured on the fire to extinguish it and the charred wood is rubbed over the face to blacken it. An alhotla's face remains white.

1433 In every village the atalt m s appoint some well behaved and reliable man who is not a kwsiut to act as altxkmus. They explain to him that the kwsiut ceremonial is really a series of cleverly arranged dramatic representations to deceive the amkl mata. The altxkmus is commissioned to listen and, in the event of hearing some amkl mata express doubt about the reality of the kwsiut ceremonial, report this at once to the a mpotlas. In such cases t e amkl mata is at once put o n a canoe; if the amkl mata is a slave or other person of slight importance some kwsiut gives to him a story of little importance, otherwise the family of the doubter provides him with a story prerogative.

The ~~xhtxqm~~ altakmus can never become a kusiut. To a meeting of this kind all the stalt m s who are kukusiut are summoned, there might be twenty such in a small village like To mot , Among these are the four a nipotlams who have the authority to say who shall be chosen, but the others are allowed to speak and make suggestions, it is probable that the a nipotlams act on the advice of the majority.

1440 In the old days s nook masks alone were kept, all kusiut masks were burnt.

1444 A considerable sum of money is required to carry out the alhotla ceremonial and other of the more elaborate kusiut rites. Accordingly it often happens that a man inherits a name giving him the prerogative of performing a certain ceremonial but is unable to do so owing to lack of money. In such cases it may lie dormant or the owner may lend it to someone else, spitulating that it be returned either a to himself or to his son. If the latter has acquired sufficient wealth to carry out the rite he may do so, the fact that it has lain dormant for one generation does not affect his claim.

1444 At the end of the ceremonial season the kukusiut go from house to house wherever there is a sk mos kata and cast this on the fire to the accompaniment of sk mom. This is done on successive nights in the different house where there are sk mos katas.

1446 The father of Billy Andy married a Rivers Inlet woman. On one occasion he was visiting at her home and was warned not to go up a certain valley, but no reason was given. Impelled by curiousity he did so and met a man, an alhotla vanished from this world, who welcomed him, but watched his chance to slay the Bella Coola as he slept. News reached Bella Coola who had done the deed, but none of the murdered man's family took any action, realising that "it was the law". He was a Bella Coola kusiut but ranked as an amkl mata at Rivers Inlet.

1446 Skookum Charlie, a Bella Coola Indian who died some fifteen years ago, once saw a woodpecker (tziax) on an olachen net post in the river not far from the mouth. Without taking his eyes from it he bent down for a stone to throw at the bird which flew from the post to a pile of stones where it vanished, leaving in its place a stone. Skookum Charlie realised that this would bring him good fortune it properly handled, accordingly, after watching for some time, he went forward, picked up the stone, wrapped it in evergreen boughs (kwals), and wrapped the whole in a strip torn from the white man's shirt which he was wearing. With the axe which he was carrying he cut a recess in a tree, placed the stone in the hole, and covered the hiding-place with the original bark. He said nothing about it but the stone brought him great good fortune, so that he obtained large quantities of everythingx desirable.

In later years Skookum Charlie went away to Victoria, but when he returned years later the stone was still in the tree and with its assistance he again prospered in all his ventures. When an old man the owner presented it to Schooner who showed me the stone. It is of red stone, about one foot in length of the shape shown in the accompanying sketch. It somewhat resembles a human figure without arms or legs but with prominent navel opening, and with a hollow which might be taken to represent the female genital organs. Schooner agreed that it resembled a woman but reiterated that it was a woodpecker. My informant has kept this stone for years hiding it even from his wife and allowing no white man toxsee it: he refused to have it photographed. Skookum Charlie told him to place it in a box where the sun would shine on the smaller head-like sphere, and to place in the box small portions of anything which he wished to have increase. He has frequently placed money in the hole which resembles a navel opening, and I pleased him by placing five cents in the opening and wrapping the stone in newspaper. When he washes ceremonially in the river before eating in the morning he rubs the stone over his body as if it were soap and requests it to make him strong, make him well, grant him his desires etc. In reply to a question whether the stone were siut my informant replied, "I think so, it changed